

6-1953

Churches of Christ Salute You with a Herald of Truth: June Report

Herald of Truth

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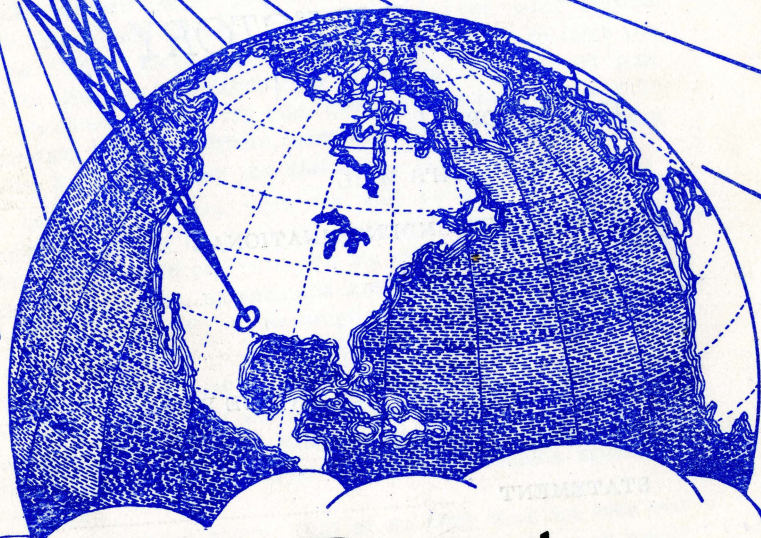
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Paul Cartrell

Churches of Christ
Salute You
with a



June Report

1953

71-75(?)

Herald of Truth

DIRECTORY

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June Report

An examination is being made on a nationwide basis of the rating of the program and its listening audience by an impartial survey. This information should be ready soon, but this we know, that our program is the fastest growing of any religious program on the air and that it has been ranked number three in a class of much older programs carried over a larger number of stations. When we preach the gospel and men hear it, we will have results for the Lord has promised, he will not allow his word to return to him void.

We are happy to announce that time has been contracted for on radio station XERF, 1570 on the dial at 9 o'clock Central Standard Time each Sunday night. This 150,000 watt station can be heard in all forty eight states. If you happen to miss the program on Sunday afternoon you may hear it at 10:30 p.m. Eastern Standard Time, 9:30 p.m. Central Standard Time, 8:30 p.m. Mountain Standard Time, and 7:30 p.m. Pacific Standard Time, over XERF; 1570 on the dial.

We believe that very soon we will be able to make an announcement to the brotherhood that will thrill us all as to progress of the Herald of Truth and we ask that you pray for us as decisions are made, as sermons are prepared and delivered, that the most good will be accomplished for the cause of the Lord.

The wise man of old said, "Where there is no vision, the people perish." True it is when we lose our vision for progress and for lost souls we soon find that we progress no further than that which we have envisioned and we become stifled in our activities.

It is our constant prayer that at no time may we lose our vision lest we perish. Above all we pray that we may never become satisfied with the things that have been accomplished and let a radio program or a meeting, or a building become an end within itself.

Yes, our work has progressed, but this program must not be an end within itself. While our stations have increased from 105 to 258, we must not become so absorbed in this that we forget there is yet so much to do in personal work, work from the pulpit, the printed page, not only in America but around the world.

You will notice that the contributions for the month of June were slightly over \$30,000. During the month by means of the Herald of Truth over three million heard the gospel each Sunday.

In This Month's Mail

Tampa, Fla, April 29, 1953

Herald of Truth
Abilene, Texas

Dear Friends in Christ I am a member of a — church but I enjoy the sermons of the Herald of Truth every Sunday. I am disgusted with the teaching of some that all that is necessary for sinners to be saved is to "believe" and regardless of their conduct later they will be received in Glory, so I am enclosing \$1 and ask you to please send me about a half dozen copies of the sermon on "Obedience" that Brother Nichols preached on April 26. I want to hand them to a few deluded souls and see if they will see the light.

Please mail the sermons to

Mrs. N. E. Q.
(Name On File)
Tampa, Florida.

El Paso, Texas

Herald of Truth
Abilene, Texas
Brethren:

Please send me a copy of the series of radio sermons just completed by Bro. Nichols. I am a member of the Church but have friends and relatives who listen to the program and are interested. Perhaps by giving them a copy of these sermons to study they may learn the truth.

Don't let anything keep us from continuing these radio programs. It is the greatest thing the Church has done since Pentecost.

I weep for joy each Sunday as I sit and listen to the Gospel of Christ preached in Truth and realize that at last the Church of my Lord is coming to the front and that people all over this country are listening. I wish I could write a check for \$1,000 this morning but I can't. All I can do is pray each day for you and the good work you are doing. Be sure I will do that.

In Christian love,
(signed—name on file)

Why We Are Undenominational

JAMES W. NICHOLS

JUNE 7, 1953

Our plea is for undenominational Christianity. That does not mean interdenominational but rather non-national. The word denomination is defined by Webster in these words, "A class or society of individuals called by the same name, a sect." In the popular sense it refers to any one of the many sects of the religious world. Therefore, a denomination is a sect and Webster defines a sect as a "party dissenting from an established or parent church, a denomination." Then the word denomination carries with it the idea of division within the ranks. We first of all are undenominational because that we believe it is wrong to be divided.

Many times we hear men pray, "Lord we are thankful for so many denominations." Denominationalism is diametrically opposed to Christ's fervent prayer to God found in John the 17th chapter, the 11th, 20th and 21st verses of that chapter. He prayed, "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are one Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." Denominationalism is not the answer to this prayer for when we fail to be one in name, faith, doctrine, and practices, then the world knows not what to believe. The very purpose of Christ's prayer for unity was that the world might believe that God did send his son.

It is no secret that one of the greatest pillars of infidelity and skepticism is the division and confusion prevalent in the religious world. The apostle Paul said in writing to the church at Corinth in I Cor. 1:10-13: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I am of Apollos, and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? If division was wrong in the name of Paul, it is wrong today.

But more than this we are undenominational because in our attempt to preach New Testament Christianity in its purity and to practice it in its simplicity we cannot be of the same mind and of the same judgment (with some others). We are neither Protestant nor Catholic. We cannot be referred to in the popular sense as one of the Protestant churches. The word protestant means, "one who protests" and in the religious sense it applies to those religious bodies who broke away from Roman Catholicism protesting against that system. In the strict religious sense the Protestant Churches are those religious bodies that had their origination in protestation

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against the Roman Catholic Church or in reformation of some religious body, that had its foundation on protestation against the Catholic Church.

We are protestant only in the sense that we protest against all unrighteousness and false doctrine, our existence was not nor is it now for the purpose of protesting or reforming (any church). Instead of trying to reform other religious groups to meet our own desires and wishes, we believe that we must return to New Testament Christianity in its simplicity and purity in faith, doctrine, and practices...

Priest John B. Harney, C.S.P., said in his booklet, "Why I Am a Catholic," printed by the Paulist Press on pages 4 and 5, "Did not Christ establish a supreme court, I ask Protestantism, 'for the deciding of religious disputes and the settling of difficult points of Christian doctrine and practice?' " and Protestantism, the latest sects together with the oldest, the weakest in unison with the strongest, assures me that He did not set up on earth any tribunal, any court, other than the Bible itself for the settlement of these questions and the solving of these problems." And then on page 12 of the same booklet he said, "When I asked what means Christ had chosen for the spread of His gospel, Protestantism replied: 'The Bible and nothing but the Bible.' . . . When I asked the Protestant how men were to find out the meaning of the Bible, he told me that each and every man had from God the right to interpret the Scriptures for himself, and could in that manner learn its true teaching."

This reasoning as to why Catholics are not Protestants is basically the reason that we cannot be classified with those religious groups referred to as Protestant Churches. The apostle Peter said concerning scripture in II Peter 1:20-21, "knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." When man believes that he must interpret to his own taste or thinking the gospel of the Lord, he is indicting the ability of Christ to say what he meant and to mean what he said. The apostle Paul said in Gal. 1:7-8, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." Abraham Lincoln in quoting the words of Christ predicted the destiny of division when he said, "A house divided against itself can not stand."

On the other hand neither are we Catholic in the sense that the word is normally used today. The word Catholic means "universal" and indeed we believe the Church to be universal in that God would have all men to be saved and come to the knowledge of the truth, but we are not Catholic in the special sense of the word as applied to a religious body.

We are not Catholic for the same reason that we are not Protestant. In our attempts to believe, preach and practice New Testament Christianity we cannot be of the same mind and of the same judgment religiously as those who designate themselves as Catholic. While Protestantism contends that the scriptures should be interpreted by each individual, Catholi-

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cism teaches that it must be interpreted by the infallible Church of Rome. Priest Bertrant L. Conway in his book, *The Question Box*, carrying the Imprimatur of Archbishop Patrick Cardinal Hays, said on page 76, "The Bible itself is but a dead letter calling for a divine interpreter." John B. Harney in the previously mentioned booklet "Why I Am a Catholic" stated on page 5, "Catholicity, on the other hand, tells me that though the Bible is a good and Holy Book, to be revered and to be treasured, even at the cost of my life-blood, yet it is not the sole authority in matters of religion." Again we read the words of Peter in II Peter 1:20-21, "knowing this first that no prophecy of the Scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." The Koine Greek word translated "private" here in this passage means "special" which is even carried in the footnote of the American Revised Version of the New Testament.

The Lord told his apostles as we find recorded in John the 14th chapter the 26th verse that he'd send the comforter, the Holy Spirit, to teach them all things and to bring to their remembrance all that Christ had said. The spirit guided the apostles in their writings and teachings so that Jude was able to say in the 3rd and 4th verses, "contend earnestly for the faith once for all delivered unto the Saints. For there are certain men crept in privily, even they who were of old written of before-hand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ." If the faith or doctrine had been delivered once for all then it was complete and Peter said that it was not of private or special interpretation.

The prophet Isaiah prophesied in Isaiah 35:8, concerning the teachings of the Christ, "And a highway shall be there and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring man, yea fools, shall not err therein."

Simple and plain is the way of the Lord. It does not take an educated mind to know God's will. Paul brought this to the mind of the Church at Corinth in his first epistle recorded in the first chapter, the 26th and 27th verses, "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong." We believe we have no right either as groups or individuals to alter or change the commands of the Lord.

We are undenominational because we are striving with all our being to simply obey the commands of the Lord Jesus Christ and provide a common ground for unity. We are striving to duplicate the faith, the doctrine, the practices of the church as found in the New Testament. In brief we are striving to be the New Testament Church.

We do not hold to the things that we believe, teach and practice because that some man or group of men have legislated that it should be so nor because that some other

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religious system teaches the opposite, but because they are found in the word of God.

We do not ask men to believe because some man has taught for or against belief, but because that the inspired word of God says in Heb. 11:6, "and without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." And we believe that this faith comes by hearing the word of God not because that some creed teaches that or does not teach that but because the inspired apostle Paul said in Rom. 10:17, "So belief cometh of hearing, and hearing by the word of Christ."

We persuade men to repent of their sins because the apostle Paul inspired by the Holy Spirit and not a group of men, said in Acts 17:30, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent."

Our plea for men to confess their faith in Jesus Christ as the Son of God is because that the word of God says in Rom. 10:10, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

We do not implore you to be baptized because that we have been commissioned to do so or commanded not to do so, but because that is the condition of our salvation laid down by the Lord himself. In Mark 16:16 when he said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned," and by the apostle Peter as he was inspired by the Holy Spirit in Acts 2:38 when he answered the question of thousands, what they must do to be saved saying, "... Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

We believe that baptism is a burial not because some earthly headquarters have issued such orders but because the word of God tells us in Col. 2:12, "having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead."

We do not ask you to join any religious order nor to wear any man's name but to be a Christian as the followers of Christ were in New Testament times when Peter said in I Peter 4:16; "but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."

We are undenominational. We plead with men to be nothing more, nothing less than Christians, members of the New Testament Church. Our every act of worship is patterned after the commands of the Lord Jesus Christ that we might be the New Testament Church.

But someone says, "Can you trace the lineage of the church of Christ all the way back to the days of the apostles? Can you show that there has been a Church of Christ in every year since that time?" No, nor should I attempt to do so would I find it. John in writing of his revelations said in the 12th chapter the 6th verse, that the woman which represents the Church fled into the wilderness, a place prepared by

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God that he might care for her and hide her for a period of time. So throughout the dark ages the Church was hidden by God. Someone says, "Then how do you know that you are the church of the New Testament?" In New Testament times the church is referred to as belonging to Christ. In Rom. 16:16, Paul in speaking of a number of congregations, said, "The Churches of Christ salute you." But someone says, "Still how do you know if you can't trace it all the way back?" In turn I may ask, "Can any religious group trace their line back to Pentecost?" The state flower of Texas is the Blue Bonnet. Suppose I should decide to move to the state of New York and there I want a Blue Bonnet. I would take the seed, put it in a bag and transport it with me to the State of New York. There I would plant the seed, cultivate it and water it and in due time, the plants would arise, the blossoms would appear. What kind of plant and what kind of blossom, "Blue Bonnet," someone says. Yet I couldn't find a trail of Blue Bonnets along the highway or the railroad track all the way back to Texas. But I would know that if I planted the same seed that would make Blue Bonnets in Texas they would make Blue Bonnets in New York.

If I plant the same seeds, believe the same things, teach the same things as the Church did in the first century, then I will have the Church of the New Testament. W. E. Garrison of the Christian Church, writing about Churches of Christ in Nashville, Tennessee, in the June 1950 issue of "The Scroll," the Campbell Institute Organ said, "The Churches of Christ are a going concern, at least in that community, and doubtless elsewhere. Their people are friendly, but the churches do not fraternize with anybody. For example, they will have nothing to do with the city Council of Churches. They are waiting for everybody else to come to their position—but waiting with evangelistic energy! Of course, these churches of Christ are not a denomination. The fact that they are listed in the United States census and general ecclesiastical yearbooks does not alter their status. They are no more denomination, in the ecclesiastical use of the term, than were the churches of Christ of the First century. They . . . constitute what has been called the Restoration Movement—explicitly opposed to the whole denominational system, and committed to the sole purpose of restoring or reproducing the church of Christ according to the divine pattern set forth in the Sacred Scriptures."

We are undenominational because we seek to be the Church of the New Testament and our plea today is that you join with us in our attempt to restore New Testament Christianity by this destiny determining decision.

Conway, Bertrand, Rev., *The Question Box*, The Paulist Press, New York, Pg. 76.

Harney, John B., Very Rev., *Why I Am A Catholic*, The Paulist Press. New York, pp. 4,5.

A Plan For Unity

JAMES W. NICHOLS

JUNE 14, 1953

Christ said, "He that is not for me is against me." Perhaps there is no passage of scripture that gives a stronger reason for the need of religious unity today than this one passage. Christ explicitly says if I do not stand with him I stand against him.

The religious world is not united. If the religious world is not united within itself, how can all of it be united with Christ? The Lord is not the author of division. For the Lord himself said, "A house divided against itself cannot stand."

The religious world is disturbed over divisions, but all man devised attempts have failed. The apostle Paul told the church at Corinth in I Cor. 1:10, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfected together in the same mind and in the same judgment." Until we are of the same mind and of the same judgment, we cannot be right nor can we all be saved.

The division in the religious world should disturb us for two reasons. The first, our own salvation and the second, realizing that as long as men are divided they can not scripturally teach those that know nothing of Christ.

I want to tell you that there is a plan for unity. There is a way for all religious groups to be united not merely in union, but by being of the same mind and of the same judgment. Until we do everything possible to put this plan into force, we stand condemned. There is a plan by which every religious group in the world could believe the same thing, practice the same thing and preach the same thing.

But this plan isn't my plan. It is not original with me or with this century. Someone asks, "Will it work?" Yes, and the reason that I know that it can work is because it is God's plan. It is not only the means, but it is the only means by which men today may become one religiously.

First of all we must believe that unity is possible. I know it is possible because the Lord prayed that we be one in John 17. I know it is possible because Paul rebuked the Church at Corinth because they were not united and he commanded us to be of the same mind and of the same judgment. If we really and truly want to be united, we can be united. But let us convince ourselves that it is impossible and it will be impossible.

We remember the story of the two engines. The large engine that looked at a heavy load and said, "I can't," and it couldn't. And the little engine that said, "I think I can, I think I can, I think I can," and it could. We have told ourselves so often that we cannot be united that we have convinced ourselves and thereby it becomes impossible for us to be united.

The first step in bringing about unity among all religious peoples is to accept a standard of rule. We can be united on the definition of a word because we accept Webster's Dictionary as the standard of rule. We can be united in religion if we will accept God's standard for us, the New Testament. Christ in the 17th chapter of John prayed, "Sanctify them in the truth: thy

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word is truth." Therefore, we know that the Bible is true because it is God's Word.

In John the 16th chapter the 13th verse, Christ promised the apostles that when he left he would send the Holy Spirit who would guide them into all truth. Peter on the day of Pentecost as recorded in the second chapter of Acts said that this spirit came and Jude in Jude 3 said that the faith had been once for all delivered unto the Saints. The word faith means doctrine. So the doctrine of Christ was once for all delivered.

Then Peter said concerning the scripture in II Peter 1:20-21, "knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." and Paul admonished Timothy in II Tim. 3:16-17, "Every scripture inspired of God is also profitable for teaching, for reproof, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." If the spirit was to guide the apostles into all truth and that spirit came as Peter testified that it did and Jude said that the doctrine had been once for all delivered and Paul said that the scripture furnished completely the man of God unto every good work, then the scripture written by the inspiration of the Holy Spirit contains the doctrine once for all delivered, contains all truth and will furnish us completely unto every good work. Is not then the New Testament the standard of rule that God has given us? And since it is all truth and the standard of rule it must be the final court of appeal apart from any interpretation of man. Let us speak where the Bible speaks and be silent where it is silent and we have laid the basis for unity.

It is not simple to see that if representatives of various religious groups came together and began to discuss how that they might be united, confusion would occur as each man would strive to have the name of his religious group adopted for the one united body. But letting the word of God speak would provide a common ground of belief.

First of all according to this plan, what should we believe and teach a man when it is the mission of the church to save the world? Some of my religious friends say, "Let us believe that all a man must do is believe. That the doctrine of salvation by faith only is a doctrine full of comfort. Let a man merely kneel by the radio or raise his hand and pray that Christ will be his personal savior." Another religious friend says, "No, there is not anything we can do to be saved for we are predestined to be lost or saved before we are born and there is nothing we can do to change our fate." Still another says, "I believe that when a man repents, he is saved," and still another contends that man must pray that God will send the Holy Spirit upon him in a miraculous form. He must pray through.

But what does the word of God say, If we accept the Bible as the standard of rule and the final court of appeal, then we should all be satisfied with doing exactly what it says.

True, we must believe. The writer of Hebrews says in Heb. 11:6, "and without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." But faith alone is not enough because James says in James 2:24-26, "Ye see that by works a man is justified, and not only by faith . . .

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For the body apart from the spirit is dead, even so faith apart from works is dead." This should be the first simple step to bring about unity believing that faith is essential to man's salvation.

But we must also repent. The apostle Paul said in Acts 17:30, "The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent." Therefore the second thing on which we must be united is that man must not only believe but he must also repent.

The apostle Paul said in Romans 11:10, "for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Therefore, we must agree that a man must confess his faith in Christ as the son of God.

Then in Mark 16:16, Christ said, "He that believeth and is baptized shall be saved." This should be plain enough for any of us to understand. But even to further emphasize its validity we hear the words of the apostle Peter when he being moved by the Holy Spirit spoke on the day of Pentecost as recorded in Acts 2:38, "... Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." He again records in I Peter 3:21, "Which also after a true likeness doth now save you, even baptism." It should be a simple matter for us to become united upon this fact, accepting the word of God as the final court of appeal that a man must be baptized to be saved.

But someone says, "What shall be the mode of baptism?" In Romans six the apostle Paul said, "We were buried therefore with him through baptism into death." And then again in Col. 2:12, "having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead."

The New Testament teaches that a man must hear the gospel, believe the gospel, repent of his sins, confess his faith in Christ and be baptized unto the remission of sins. Not only does it teach it but we have read today where it explicitly says just this. You know it is one thing to teach something and something else to say it. The New Testament not only teaches it but it says it. Why should it be a difficult matter for the religious peoples of the world to become united, accepting these truths?

Another basis of unity can be found in the fact that the Lord established only one church. In Matthew 16:18, Christ said, "... Upon this rock I will build my church; and the gates of Hades shall not prevail against it. In Acts 20:28, he told the elders of the church in Ephesians, "... Feed the church of the Lord which he purchased with his own blood." Notice in both of these passages the word of God clearly says, "my church" and "the church," singular, one.

In Eph. 1:22-23 Paul speaking concerning God and Christ said, "... And gave him to be head over all things to the church, which is his body." And again in Col. 1:18, "And he is the head of the body, the church." Then in Eph. 2:16 Paul says that Christ reconciled both Jew and Gentile in one body. And Eph. 4:4 he said, "there is one body." The word of God not only teaches but says that the church is the body and that there is one body.

Paul further says in Eph. 5:15-27, "Husbands love your wives, even as Christ also loved the church and gave himself up for it;

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that he might sanctify it, having cleansed it by the washing of water with the word." Notice he refers to the church as "it." When we get it into our minds that the Lord established only one church and therefore, only one church is ordained of God maybe we will realize the real importance of unity. We find in the New Testament that when men heard the gospel, believed it, repented, confessed their faith and were baptized, the Lord added them to the church. The Holy Spirit says in Acts 2:41 "They then that received his word were baptized. And there were added unto them in that day about three thousand souls." "praising God, and having favor with all the people. And the Lord added to them day by day those that were saved." It should not be a difficult task for us to become united upon the basis of these truths.

But someone says, "Suppose we should be of the same mind and of the same judgment of these things? What name would we wear?" What would be the name of the church? And again we would be besieged by the suggestions of various sectarian names and again the only basis for real unity is to hear the word of God. The apostle Peter said in Acts 4:12, "... For neither is there any other name under heaven, that is given among men, wherein we must be saved." In Acts 11:26 Luke inspired by the Holy Spirit said, "the disciples were called Christians first at Antioch." Peter said in I Pet. 4:16, "But if a man suffer as a Christian, let him not be ashamed but let him glorify God in this name." Could we not then become united by merely being Christians, nothing more nothing less?

In New Testament times because there was only one church the Holy Spirit most commonly referred to it as the church with it being understood that since there was only one it was God's church and Christ's church. Christ said in Matt. 16:18, "... I will build my church." It belonged to him. In Gal. 1:13 Paul referred to the church as the church of God. Christ in the 17th chapter of John said that he and the Father were one and, therefore, that which belonged to God also belonged to Christ. Therefore, the writer of Hebrews in Heb. 1 said that the church was Christ's when he referred to it as "the church of the firstborn." And Paul in Rom. 16:16 said concerning a number of congregations, "The churches of Christ salute you." Could we not then be united and have the church wear the name of Christ or God?

Could we not then be united on all things by using this simple principle of hearing explicitly what the word of God says and doing it rather than interpreting. Remember Paul said in Gal. 1:8, "but though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." The Lord's plan for unity is simply summed up in Eph. 4:1-6 when Paul said, "I therefore, the prisoner of the Lord, beseech you to walk worthily of the calling wherein ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Recently I read this story. "A young traveling man became

YOU MAY HEAR THE HERALD OF TRUTH OVER THESE STATIONS

ALABAMA—				ILLINOIS—				NEBRASKA—				Johnson City WJHL 910 11:30 p.m.			
Albertville	WAVU	630	4:30 p.m.	Chicago	WENR-WLS	890	2:30 p.m.	Lincoln	KFOR	1240	10:30 a.m.	Knoxville	WBIR	1240	1:30 p.m.
Anniston	WHMA	1450	1:00 p.m.	Quincy	WGEM	1440	8:00 a.m.	N. Platt	KNBR	970	9:00 a.m.	Memphis	WMPS	680	9:30 p.m.
Auburn	WAUD	1230	1:00 p.m.	INDIANA—				Omaha	KOIL	1290	5:30 p.m.	Morristown	WCRK	1450	9:00 a.m.
Birmingham	WSGN	610	8:00 a.m.	Anderson	WHBU	1240	1:30 p.m.	Sidney	KSID	1540	9:30 a.m.	Nashville	WSIX	980	4:00 p.m.
Florence	WJOI	1340	8:00 p.m.	Bloomington	WTTS	1370	1:00 p.m.	NEVADA—				TEXAS—			
Ft. Payne	WFPA	1400	8:00 a.m.	Evansville	WJPS	1330	1:30 p.m.	Las Vegas	KENO	1460	9:30 a.m.	Abilene	KRBC	1470	1:00 p.m.
Gadsden	WGAD	1350	1:00 p.m.	Ft. Wayne	WGL	1250	1:00 p.m.	NEW HAMPSHIRE—				Amarillo	KFDA	1440	1:00 p.m.
Greenville	WGYV	1400	4:00 p.m.	IOWA—				Claremont	WTSV	1230	1:00 p.m.	Austin	KNOW	1490	2:00 p.m.
Hamilton	WERH	970	1:00 p.m.	Cedar Rapids	WMT	600	7:30 a.m.	Lebanon	WTSI	1400	1:00 p.m.	Beaumont	KFDM	560	1:00 p.m.
Huntsville	WHBS	1490	7:30 a.m.	Des Moines	KSO	1460	6:00 p.m.	Manchester	WMUR	610	3:00 p.m.	Big Spring	KBST	1490	1:00 p.m.
Marion	WJAM	1310	9:30 a.m.	Sioux City	KSCJ	1360	10:30 p.m.	NEW MEXICO—				Brownfield	KTFY	1300	4:30 p.m.
Mobile	WABB	1480	6:30 a.m.	Waterloo	KXEL	1540	8:30 p.m.	Albuquerque	KOAT	1450	3:00 p.m.	Brownwood	KBWD	1380	6:30 p.m.
Montgomery	WAPX	1600	1:00 p.m.	KANSAS—				Albany	KPBK	740	1:30 p.m.	Corpus Christi	KEYS	1440	9:00 a.m.
Scottsboro	WCRI	1050	4:30 p.m.	Coffeyville	KGGF	690	2:00 p.m.	Clovis	KCLV	1240	1:00 p.m.	El Paso	KEPO	690	3:00 p.m.
Selma	WGWC	1340	1:30 p.m.	Dodge City	KGNL	—	1:30 p.m.	Los Alamos	KRSN	1490	3:00 p.m.	Ft. Worth	WBAP	570	1:00 p.m.
Talladega	WHTB	1240	1:30 p.m.	Topeka	WREN	1250	1:00 p.m.	Santa Fe	KTRC	1400	3:00 p.m.	Graham	KSWA	1330	4:30 p.m.
Troy	WTBT	1490	1:00 p.m.	Wichita	KWBB	1410	3:30 p.m.	NEW YORK—				Houston	KXYZ	1320	8:00 a.m.
Tuscaloosa	WJRD	1150	9:00 p.m.	KENTUCKY—				Albany	WXXW	850	2:00 p.m.	Longview	KFRD	1370	1:00 p.m.
ARIZONA—				Bowling Green	WKCT	930	1:00 p.m.	New York	WABC	770	12:30 p.m.	Lubbock	KFYD	1340	4:00 p.m.
Bisbee	KSUN	1230	1:00 p.m.	Louisville	WKLO	1080	1:00 p.m.	Olean	WHDL	1450	1:00 p.m.	Midland	KCRS	550	1:30 p.m.
Flagstaff	KCLS	1340	7:30 a.m.	Mayfield	WKTM	1050	4:15 p.m.	Poughkeepsie	WKIP	1450	1:00 p.m.	Nacogdoches	KOSF	1230	1:00 p.m.
Kingman	KGAN	920	1:00 p.m.	Newport	WNOP	740	2:00 p.m.	Rochester	WARC	950	9:30 a.m.	Paris	KPLT	1490	4:00 p.m.
Phoenix	KOY	550	7:00 a.m.	Paducah	WKYB	570	1:30 p.m.	Saranac Lake	WEAV	960	2:00 p.m.	San Angelo	KGKL	960	1:00 p.m.
Tucson	KCNA	580	3:00 p.m.	LOUISIANA—				Syracuse	WAGE	620	12:00 n.	San Antonio	KMAC	630	9:00 p.m.
ARKANSAS—				Baton Rouge	WLCS	910	1:00 p.m.	NORTH CAROLINA—				Texarkana	KCMC	1230	1:00 p.m.
Eldorado	KDMS	1290	1:00 p.m.	Monroe	KMLB	1440	2:00 p.m.	Ashville	WLOS	1380	1:00 p.m.	Wichita Falls	KFDX	990	2:00 p.m.
Forrest City	KXJK	950	9:00 a.m.	New Iberia	KANE	1240	1:00 p.m.	Charlotte	WAYS	610	1:00 p.m.	UTAH—			
Pt. Smith	KFSA	950	1:00 p.m.	New Orleans	WDSU	1280	1:00 p.m.	Durham	WTIK	1310	2:00 p.m.	Provo	KCSU	1490	3:00 p.m.
Hot Springs	KWFC	1340	8:30 p.m.	Shreveport	KRMD	1340	1:00 p.m.	Fayetteville (Sat)	WFLB	1450	1:00 p.m.	Salt Lake City	KUTA	570	7:30 a.m.
Little Rock	KGHI	1250	1:00 p.m.	MAINE—				Salisbury	WSAT	1280	1:00 p.m.	VERMONT—			
Springdale	KBRS	1340	6:00 p.m.	Augusta	WFAU	1340	8:15 p.m.	Wilmington	WGNI	1340	8:30 a.m.	Brattleboro	WTSA	1450	1:00 p.m.
CALIFORNIA—				Bangor	WABI	910	1:00 p.m.	Winston-Salem	WAIK	1340	1:00 p.m.	Burlington	WJOY	1230	1:00 p.m.
Bakersfield	KPMC	1560	10:00 a.m.	Portland	WPOR	1450	9:00 a.m.	NORTH DAKOTA—				Montpelier-Barre	WSKI	1240	1:00 p.m.
Blythe	KYOR	1450	3:30 p.m.	MARYLAND—				Grand Forks	KILO	1060	1:00 p.m.	VIRGINIA—			
Brawley	KROP	1300	12:30 p.m.	Baltimore	WFBR	1300	3:00 p.m.	Fargo	KFGO	790	1:00 p.m.	Fredericksburg	WFVA	1230	12:30 p.m.
Eureka	KIEM	1480	8:00 a.m.	Cumberland	WDYK	1230	8:00 a.m.	OHIO—				Marion	WMEV	1010	2:00 p.m.
Fresno	KARM	1430	3:30 p.m.	MASSACHUSETTS—				Cleveland	WJW	850	1:00 p.m.	Norfolk	WGH	1310	6:30 p.m.
Indio	KREO	1400	3:30 p.m.	Gardner	WHOB	1490	1:00 p.m.	Columbus	WHKC	610	1:00 p.m.	Richmond	WRNL	910	1:30 p.m.
Los Angeles	KECA	790	3:30 p.m.	Lawrence	WLAU	680	1:00 p.m.	Lima	WIMA	1150	9:00 a.m.	WASHINGTON—			
Portersville	KTIP	1450	3:30 p.m.	Springfield	WSPR	1270	2:00 p.m.	Toledo	WTOL	1230	1:00 p.m.	Aberdeen	KBKW	1450	9:00 p.m.
San Francisco	KGO	810	3:30 p.m.	Worcester	WAAB	1440	1:00 p.m.	Youngstown	WBBW	1240	8:30 a.m.	Omak	KOMW	680	9:15 a.m.
San Luis Obispo	KATY	1340	3:30 p.m.	MICHIGAN—				OKLAHOMA—				Pasco	KPKW	1340	3:30 p.m.
COLORADO—				Battle Creek	WELL	1400	1:00 p.m.	Ada	KADA	1230	1:00 p.m.	Spokane	KGA	1510	3:30 p.m.
Craig	KRAI	1230	5:30 p.m.	Bay City	WBCM	1440	1:00 p.m.	Enid	KCRC	1390	1:00 p.m.	WASHINGTON, D.C. WMAL			
Denver	KVOD	630	3:00 p.m.	Detroit	WXYZ	1270	1:00 p.m.	McAlester	KTMK	1400	1:00 p.m.	WEST VIRGINIA—			
CONNECTICUT—				Flint	WTAC	600	10:30 p.m.	Muskogee	KBIX	1490	2:00 p.m.	Beckley	WWNR	620	1:30 p.m.
Bridgeport	WNAB	1450	2:00 p.m.	Lansing	WILS	1320	1:00 p.m.	Oklahoma City	KTOK	1000	9:30 a.m.	Huntington	WHTN	800	8:00 a.m.
Hartford	WHTT	1230	1:00 p.m.	Ludington	WKLA	1450	1:00 p.m.	Tulsa	KRMG	740	2:00 p.m.	Parkersburg (Sat.)	WCOW	1230	5:30 p.m.
DELAWARE—				Mt. Pleasant	WCEN	1150	2:00 p.m.	OREGON—				Wheeling	WKWK	1400	1:00 p.m.
Wilmington	WILM	1450	1:00 p.m.	Muskegon	WKBZ	850	2:00 p.m.	Eugene	KASH	1600	1:00 p.m.	WISCONSIN—			
FLORIDA—				MINNESOTA—				Medford	KMED	1440	7:30 a.m.	Green Bay	WDUZ	1400	5:30 p.m.
Gainesville	WGGG	1230	1:00 p.m.	Mankato	KTOE	1420	2:00 p.m.	Portland	KEX	1190	3:30 p.m.	La Crosse	WKTY	580	10:00 p.m.
Jacksonville	WPDQ	600	5:30 p.m.	Minn.-St. Paul	WTCN	1280	7:30 a.m.	Redmond	KJUN	1240	3:30 p.m.	Madison	WIBA	1330	8:00 a.m.
Leesburg	WLBE	790	1:00 p.m.	MISSISSIPPI—				The Dalles	KODL	1230	1:30 p.m.	Milwaukee	WCAN	1250	2:00 p.m.
Miami	WQAM	560	1:00 p.m.	Booneville	WBIP	1400	1:00 p.m.	PENNSYLVANIA—				Neeah	WNAW	1280	8:00 a.m.
Panama City	WPCF	1400	1:00 p.m.	Centerville	WGLC	1580	8:00 a.m.	Johnstown	WCRO	1230	1:00 p.m.	Wasau	WSAU	1400	9:30 a.m.
Pensacola	WEAR	1230	11:00 p.m.	Columbus	WCBI	1340	6:00 p.m.	Lemoyne	WCMB	1460	7:30 a.m.	WYOMING—			
Sanford	WTRR	1400	check sta.	Greenwood	WABG	960	1:00 p.m.	Philadelphia	WFIL	560	2:00 p.m.	Casper	KSPR	1470	9:15 p.m.
Tallahassee	WTNT	1450	5:00 p.m.	Jackson	WSLI	930	2:00 p.m.	Pittsburg	WCAB	1250	3:00 p.m.	Cheyenne	KFCB	710	12:00 p.m.
Tampa-St. Pete	WSUN	620	1:00 p.m.	Kosciusko	WKOZ	1340	1:00 p.m.	State College	WMAJ	1450	9:00 a.m.	Cody	KODI	1400	12:00 p.m.
GEORGIA—				Laurel	WLAU	1490	8:30 p.m.	Wilkes-Barre	WILK	980	5:00 p.m.	Laramie	KOWB	1340	12:00 n.
Atlanta	WGST	920	1:00 p.m.	McComb	WSKB	1250	1:00 p.m.	RHODE ISLAND—				Rawlins	KRAL	1240	12:00 p.m.
Augusta	WGAC	580	2:00 p.m.	Meridian	WTOK	1450	—	Providence	WPJB	1420	1:00 p.m.	Riverton	KWRL	1450	12:00 p.m.
Brunswick	WGIG	1440	1:00 p.m.	MISSOURI—				SOUTH CAROLINA—				Torrington	KGOS	1490	12:00 p.m.
Cairo	WGRA	1300	3:00 p.m.	Cape Girardeau	KFVS	960	8:30 p.m.	Columbia	WCOS	1400	1:00 p.m.	Worland	KWOR	1490	12:00 p.m.
Cartersville	WBHF	1450	10:00 a.m.	Kansas City	KCMO	810	12:30 p.m.	Greene	WJMX	970	10:30 a.m.	ALASKA—			
Columbus	WGBA	1460	7:30 a.m.	Poplar Bluff	KWOC	930	check sta.	Orangeburg	WRNO	1450	7:00 a.m.	Juneau (Sat.)	KJNO	630	1:00 p.m.
Dawson	WDWD	990	2:00 p.m.	Rolla	KXTR	1490	8:45 a.m.	Sumter	WSSC	—	1:00 p.m.	CANADA—			
Macon	WNEK	1400	1:00 p.m.	St. Louis	KXOK	630	9:15 p.m.	SOUTH DAKOTA—				Toronto, Ont.	CKEY	580	9:15 a.m.
Rome	WLAQ	670	1:00 p.m.	Springfield	KWTO	560	1:00 p.m.	Aberdeen	KSDN	930	10:30 a.m.	Winnipeg, Man.	CKY	580	2:00 p.m.
Savannah	WDAR	1400	1:00 p.m.	MONTANA—				Huron	KIJV	1340	9:00 a.m.	BERMUDA			
Valdosta	WGAF	910	1:00 p.m.	Butte	KXLF	1370	8:00 a.m.	Chattanooga	WAPQ	1150	1:00 p.m.	Pembroke	ZEM	—	1:30 p.m.
IDAHO—				Bozeman	KXLQ	1450	8:00 a.m.	Jackson	WTJS	1390	1:00 p.m.				
Boise	KGEM	1140	3:00 p.m.	Helena	KXLJ	1240	8:00 a.m.								
Pocatello	KWIK	1440	9:30 a.m.	Great Falls	KXLK	1400	8:00 a.m.								
				Missoula	KXLL	1450	8:00 a.m.								

All Times Are Sunday Unless Otherwise Indicated.

concerned about his soul's salvation, so as he went from place to place he visited many churches, but became confused, for each seemed to have a different plan. Finding himself one evening in West Frankfort . . . He decided to visit a church of Christ and told the preacher about his experience. The preacher listened carefully, and then said, "If I tell you what you should do to be saved you would not have any right to accept my plan above that of the other ministers." Then he gave him a copy of the New Testament asked him to read the first ten chapters of Acts. As they parted, the minister wondered if he would see the young man again. The next morning about four o'clock the preacher was awakened. The young man had called, saying, "Now I know what to do to be saved," and asked the preacher if he would baptize him, as he must soon leave the city. And the same hour the minister went with him into the water, and upon confession of faith in Christ, buried him with his Lord in baptism."

Yes, we can have unity if we are willing to lose ourselves in the effort to follow Christ, forgetting the words of men and accepting the word of God we can all be one and can you not picture the marvelous things that could be done if we would but join hands, be of the same mind and of the same judgment, believing the same things, teaching the same things, and preaching the same things.

The destiny of the souls of millions is upon our shoulders. What shall we do? Will we let Satan's instruments of division destroy the power of the gospel or will we have courage to stand with Christ? You are making a decision now, a decision to be either for Christ or against him. Christ said, "He that is not for me is against me." If we do not do that which he has commanded, then we have united with Satan against Christ."

There is an old Scottish proverb that says the devil's boots do not creak. Satan does not with banners waving, drums rolling, and trumpets blaring march forth to destroy the church of the living God but his strategy is "divide and conquer" from within. He is shy, deceitful. He will persuade us to believe that which is a lie that he might divide and conquer. My prayer is that men and women throughout the United States will resolve, "Today I will arise." I will do the Lord's will, becoming united with Christ and with his church that we may marching as a mighty army, overcome the power of Satan. There can be unity and may God help us in our effort to bring it about."

The Way Is Right And Can't Be Wrong

JAMES W. NICHOLS

JUNE 21, 1953

Recently while attending the funeral services of an outstanding Bible teacher and a very dear friend of mine, I was impressed by this story told by one of the speakers. This speaker, the president of a college, told how that he remembered the deceased, preaching in his home congregation while he was still a small boy. He said, "There is one sermon I remember quite well, that was preached in that little country church building by this great hero of faith. The title of the sermon was, "How I Know I Am Right And Can Not Be Wrong." As I sat there I could not help wishing that all men could have that assurance but then I asked myself, "How could man know that he was right and couldn't be wrong?"

One of the greatest problems facing humanity today is the problem of worry. Institutions, hospitals and doctor clinics are crowded with men and women whose lives have been damaged by worry. But I am made to ask is it God's will that we should be worried and disturbed? Christ himself said in Matt. 6:25-34, "Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? . . . Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." When we stop to consider how valuable is life and the destiny of our souls we are made to stop and to wonder: in material things what is there that is worth the ruining of health. Therefore, if we seek the kingdom of God and its righteousness we should alleviate all need for worry. Paul tells of the peace of mind of those who are in Christ Jesus in Phil. 4:7 when he said, And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

If I am able to know that I am right and can not be wrong spiritually all other difficulties should pass into oblivion. If I know that my soul is safe I can lie down to sleep at night to sleep the sleep of peace ready to meet my maker if the angel of death should take me.

But what is this way that is right and can not be wrong? Isaiah describes it in Isa. 35.8 in these words, "And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the wayfaring men, yea fools, shall not err therein." The Lord described it with these words in Matt. 7:24-25: "Everyone therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: and the rain descended and the floods

came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock." In the 21st verse of that chapter he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Therefore, this way which is simple and plain is simply doing the will of God.

But how can I know what is the will of God and how can I know when I have done God's will? It is God's will that all men should be saved, for to that end He sent his Son. The writer of Hebrews says in Heb. 5:9, "and having been made perfect, he became unto all them that obey him the author of eternal salvation." Therefore, we can conclude that to do the Lord's will is to obey the words of Christ.

Yet this problem faces us. How can we know what the commands of the Lord mean? It is not necessary that we have some interpreter to interpret the commands of the Lord? And if so, how would we know that we had the right interpreter? Remember a moment ago we read where Isaiah prophesied concerning the way of the Lord as it being the way that was plain so that "a wayfaring man though a fool can not err therein." The Lord would not give commandments that would be impossible for a man without a high education to understand. Paul made note of the fact in I Cor. 1:26, "For behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble, are called." But someone says, "I am confused by what the Bible says." No, you are not confused by what the Bible says, but you are confused by what men have said about the Bible and the teachings of the Bible. If we would hear and obey the words of the Lord, forgetting all things that men have said about it, and interpretation that they have placed upon it, obey it explicitly from the heart, then we can know that we are right and cannot be wrong.

Let us consider the command to believe. The writer of Hebrews said in Heb. 11:6, "and without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." Is there any way that we can become confused by these words? There are two things that we must believe. First, that God is and secondly, that he rewards those that seek after him. Now that is not what James Nichols said but that is what the word of God said.

Toward the close of the book of John in the 20th chapter the 30th and 31st verses the inspired writer wrote, "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." Is there any way that we can misunderstand this. What are we to believe? That Jesus is the Christ the son of God.

Let us take the command of repentance in Luke 13 the Lord said, "Except you repent you shall all likewise perish." In Acts 17:30-31, the apostle Paul said, "The times of ignorance therefore God overlooked, but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Is there any way that we could misunderstand this or become confused over these commands? The Lord and the apostle Paul just simply says that we must repent.

The word repent means to turn back. And therefore, we are to repent and turn back from the paths of sin.

Then there is the command of confessing. Christ said in Matt. 10:32, "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven." Paul said in Romans 10:10, "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Is there any way in which we can become confused about this? The Lord says we are to confess him. That is not what James Nichols said but that is what Christ and Paul said. But man comes along and adds to and thereby causes confusion by saying that we should confess articles of faith or certain creeds. You see the difference. We are not confused over what the Lord said but we are confused over what men have added to the scripture or said concerning the commands of Christ.

There is also the command of baptism. Christ said in Mark 16:16, "He that believeth and is baptized shall be saved; but he that believeth but he that disbelieveth shall be condemned. Any one should be able to understand this. Then the apostle Peter said in Acts 2:38, "... Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Now this is not what James Nichols said but this is what the word of God said. That is not my interpretation but that is just exactly what Peter inspired by the Holy Spirit said. There is nothing that can confuse us here.

But some men come along and say that baptism in this passage is not unto the remission of sins, but it is because that sins have been taken away. In the King James version it says instead of "unto the remission of sins," "For the remission of sins," They conclude that "for" sometimes means "because" and since their doctrine is that you are saved by faith only then this must mean that you are baptized because your sins have been taken away. However, the Lord in instituting the Lords Supper used this very same phrase when he took the fruit of the vine as recorded in Matt. 26:28, "For this is my blood of the New testament, which is shed for many for the remission of sins." Then if "for" as translated in the King James version in both of these passages means "because of," in Acts 2:38 it must also mean in Matt. 26:28. Christ would be saying, "I shed my blood because the sins of the world have been taken away." See how we become confused when men begin to try to interpret the meaning of the scriptures to meet their own doctrine. Did it ever occur to you that if in Acts 2:38 baptism could be "because sins have been taken away," then Peter also said, "repent because your sins have been taken away"? The scripture says, "Repent and be baptized unto the remission of sins." Wouldn't it be foolish for a man to turn away from sins in which he no longer was?

But to further make plain this command we hear the apostle Paul telling how he was commanded by Ananias the preacher in Acts 22:16, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on his name." And Peter says in I Peter 3:21, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.)" Some men come along and say that doesn't mean that you are saved from your sins and again we become confused about what men say about the Bible and not what the Bible says. If it doesn't save us from our sins then

from what does it save us?

Then when we have this straightened out in our minds someone steps up and says, "Now I will tell you that baptism can be sprinkling and pouring." The whole religious world is disturbed and confused over this subject, but not by what the Bible said. In Romans 6:3, the apostle Paul said that we are buried with Christ in baptism. He again says it in Col. 2:12, "having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead." Now this is not what man has said about the word of God but this is what it says. A koine Greek word baptizo which we have in English baptize meant to immerse, or dip or to plunge. Hear these testimonies of the leaders of various denominations who practice sprinkling or pouring as baptism.

Martin Luther (Founder of Lutheranism), Opera, Tom. I, p. 72: "The name baptize is Greek; in Latin it can be rendered immersion, when we immerse anything in water, that it may be all covered with water. And although that custom has now grown out of use . . . yet they ought to be entirely immersed, and immediately drawn out. For this the etymology of the name seems to demand."

John Calvin (Founder of Presbyterianism), Institutes, Book IV, Chap. XV, Sec. 19: "The very word baptize signifies to immerse; and it is certain that immersion was the practice of the primitive church." On John 3:23 he says, "Here we perceive how baptism was administered among the ancients, for they immersed the whole body."

John Wesley (Methodist), Notes on Romans 6:4: "We are buried with him, alluding to the ancient manner of baptizing by immersion."

Frederick Meyrick (Episcopalian), Smith's Bible Dictionary, Unabridged American Edition, Vol. I, p. 237: "Baptism properly and literally means immersion. The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism."

Moses Stewart (Congregationalist), Mode of Baptism, p. 51: "Bapto and baptizo mean dip, plunge, or immerse into any liquid."

Cardinal Gibbons (Roman Catholic), Faith of our Fathers, p. 275: "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic Church, as the manner is attended with less inconvenience than baptism by immersion." It is only when men branch out in reasoning for themselves in what they should do in service for the Lord that they become confused. When men leave the field of revelation and enter the field of speculation they are in no-man's land.

Could I not then know that if I do explicitly what the word of God says apart from meanings placed upon it by men I could be right and could not be wrong. If I believe that Jesus is the Christ the son of God, repent of my sins, confess my faith in him and am buried with him in baptism for the remission of sins then I could know that that which I have done is right and could not be wrong. I have the assurance that when I had completed these things my life at that moment would be justified in the sight of God.

But it is not enough to be right only in these things but also in allegiance to religious groups and in my worship and my

service to the Lord himself. I must be concerned with the question, "Am I right?" Christ said in Matt. 16, "I will build my church." I Col. 1:18 the apostle Paul said, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." Then in Eph. 4:4 Paul said there is one body. Now that is not what James Nichols or any other man said but that is what the word of God says. If Christ said that he would build his church and Paul says that the church is his body and there is only one body, then I can know that there is only one church. In Eph. 5:23 Paul said, "For the husband is the head of the wife, as Christ is the head of the Church, being himself the saviour of the body." From this passage the only thing that we can conclude is that Christ is the saviour of the body, the church. Paul told Timothy in I Tim. 3:15, "but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." Then Peter said in I Pet. 4:17-18, "For the time is come for judgment to begin at the house of God; and if it begin first at us, what be the end of them that obey not the gospel of God? And if the righteousness is scarcely saved, where shall the ungodly and sinner appear?" The only thing that I can conclude from this passage of scripture is that unless I am in the house of the Lord, the church of the living God, which Christ established then I have no hope of redemption.

Yes, I can know that I am right and can not be wrong if I am a member of the church of the New Testament. If I wear the same name that New Testament Christians wore, worship in the same manner that they worshipped, I would be right and could not be wrong because Christ said in John 17 that the word of God is truth. Can you not then see how simple it is to know that you are right and can not be wrong. Paul presented the other side of the ledger in Gal. 1:7-8 when he said, "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema." Let us believe, practice or teach anything else and we have the assurance that we are wrong and can not be right.

My friend, you can know that you are right and can not be wrong when you have obeyed the commands of the Lord Jesus Christ. Hear again the words of the writer of Hebrews in Heb. 5:9, "and having been made perfect, he became unto all them that obey him the author of eternal salvation."

Will you not resolve today that you will heed the voice of the Lord and obey him? You can know you are right now and not have to wait until the judgment to learn that you are wrong. Our prayer is for you.

Christian Institutions, Harper's Edition, p. 17

Adam Clarke, Commentary on Romans 6:4

Faith of Our Fathers, p. 275

Historical Exhibitions of the Administration of Baptism, p. 306

History of apostolic Church, p. 568

Institutes Book IV, Chap. XV, Sec. 19

Mode of Baptism, p. 51

John Wesley, Notes on Rom. 6:4

Opera, Tom. I, p. 72

Smith's Bible Dictionary, Unabridged American Edition, Vol. 1, p. 237

What Shall It Profit?

JAMES W. NICHOLS

JUNE 28, 1953

A. Suppose one day you return to your home and find waiting for you a visitor, dressed in red with a forked tail, with horns, cloven hoofs and a pitch fork. He asks you to be seated, which you nervously do. He talks for a few moments concerning the weather, the situation of the world affairs and then he very bluntly says, "I've come to buy your soul. I'll give you a hundred dollars." I'm persuaded I know that your answer would be, "No!" "A thousand dollars?" "Certainly not." "Ten thousand?" "Definitely not." "A hundred thousand?" "My soul is not for sale." "A million?" "Absolutely not."

B. But Satan won't be there in the appearance described. Nor will he offer you a hundred, a thousand, five hundred thousand or a million dollars for your soul. But he will be there. He will not only be there then but he is there with you now, bargaining with you for your soul. Perhaps for less than a hundred dollars, a few moments of pleasure, retaining of pride, holding on to prejudice. Bargaining and you maybe selling your soul for a mess of pottage.

The Lord said in Matt. 16:26, "For what shall a man be profited, if he shall gain the whole world, and forfeit his life, or what shall a man give in exchange for his life?" Did you ever feel the full impact of that question? What shall it profit a man if he gain the whole world and lose his own soul? The only answer that we can give is that if a man should gain all of the gold, all of the silver, all of the precious jewels in all the world, all of the power, glory and prestige that this world could possibly give and he lost his soul it would be a poor bargain. What would you give in exchange for the most precious thing the world has ever known, your soul? It is precious because God created it and Christ died for it. It is precious because long after all of the gold and the silver and all of the honor that could be heaped upon a man in his life had passed away the soul will live on. It will either be in torment suffering eternal punishment from the face of the Lord or it will be bathing in the sunlight of God's love in heaven itself. What would you give in exchange for your life?

I— Some of you in the audience today are selling your soul on the auction block, selling every right that you have to the blessings of life everlasting for the pleasure of sin. You are

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willing to take the pleasures of sin for a season in place of life everlasting in Christ Jesus. You are not willing to give up sin with all of its bright glitter that soon will pass away.

Do not misunderstand me. I do not believe for one moment that there is not some pleasure to sin. There is, but it shall pass away and the joy and the blessings which are in Christ Jesus will with each day and each year grow brighter and brighter.

I want to tell you about a man who thousands of years ago made a decision. His name was Moses in Heb. 11:24-26. "By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasure of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt; for he looked unto recompense of reward."

Some of you are making the same choice today. You are faced with the same decision, the same type of decision with which Moses was faced thousands of years ago. Whether to take the riches in Christ Jesus or the pleasure of sin for a season. Whether you want to believe it or not as you choose the pleasures of sin to continue in rejection of the commands of the Lord Jesus Christ you are selling your soul on the auction block for a mess of pottage.

II— There are others of you in the audience today who are selling your soul for pride. You realize that there are things you have done, the things that you have believed, the creed to which you have attached yourself in religious matters is not that which has been taught and pictured in the word of God. Would you be willing to sell your soul just to keep your pride? You don't want to admit that you have been wrong. You don't want to say, "I was wrong, I was mistaken." The things that I have done, the things that I have said, the things that I have believed is not that which is found in the word of God." You are willing to let your pride be worth more to you than your soul. The wise man of old said, "Pride goeth before destruction and a haughty spirit before a fall."

III— There is still another group in the audience today who sell their souls for prejudice. Because they have been taught certain things by man, because they have been led to believe these things, they will stand by in prejudice these teachings rather than heed the commands of the Lord. I've known men who have said, "I would die and go to hell before I would do what you say,

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though I know it to be true." Why? Prejudice. They have made up their minds that no matter what the word of God taught they were going to do what they wanted to do. Are you willing to sell your soul for prejudice?

IV — There are others in the audience who are willing to sell their soul for prestige or social acceptance. You are afraid if you do what you know to be right you will be criticized and perhaps will lose some of your social standing. In the time of Christ there were some who were willing to sell their souls for favor from the Pharisees. It is said of them in John 12:42-43, "Nevertheless even of the rulers many believed on him but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God." Are you willing to sell your soul for a little prestige or honor? "What shall it profit a man if he gain the whole world yet lose his own soul?" Today I want to ask you some very personal questions in order that you might examine yourself and see for what price you are selling your soul.

The apostle Paul in II Thess. 1:7-8 said, "and to you that are afflicted rest with us, at the revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus." We have this assurance, therefore, that if we do not obey the gospel of Christ then we for some reason have bargained to sell our soul.

Have you believed that Jesus is the Christ sent by God the Father? The writer of Hebrews says in Heb. 11:6, "and without faith it is impossible to be well pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." What is the price you are taking for your soul? Until you have given your heart in complete faith you have something that to you seems more precious for which you have forfeited your soul.

Have you repented of your sins? Paul says in Acts 17:30, "The times of ignorance therefore God overlooked; but he commandeth men that they should all everywhere repent." What are you willing to take in exchange for your soul? When a man refuses to turn from sin in real repentance he is just proving that he is clinging to the pleasures of sin in exchange for his soul.

Have you confessed Christ before men. Paul said in Rom. 10:10, "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." What is

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the price tag on your soul? Could it be that you care more for the praise of men than the savior and the salvation of your soul?

Have you been buried with your Lord in baptism? Christ said, "he that believeth and is baptized shall be saved." Paul in Col. 2:12 said, "having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the death." Just what is your soul worth to you?

Until you completely give your heart in obedience you are holding to earthly treasure or emotion that is more dear to you than your own soul and with all that you have you stand condemned without hope. Are you a member of the one church described in the New Testament? Christ said he was to build only one church and Paul tells us in Eph. 1:22-23, the body of Christ is the church and in Eph. 4, he tells us, there is but "one body." Then hear these plain words in Eph. 5:23-27, "For the husband is the head of the wife, as Christ also is the head of the church, being himself the saviour of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything. Husbands, love your wives even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Christ is the saviour of the body, which is the church and he is going to present it at the last day saved, redeemed. If Christ is the Saviour of the body and there is only one body and the church of the New Testament is that one body you then are selling your soul if you are not in that New Testament church.

Hear again the words of Christ, "What should it profit a man if he gain the whole world, and lose his own soul? Or, "What will a man give in exchange for his own life?"

My friends, if I sell my soul, it means I will miss heaven. I will never walk the streets of gold. I will never drink the water of life. I will never be able to walk or talk with Peter, Paul, James, Jude and John. I will miss all the glories of heaven. Is sin worth the price of heaven?

But if I lose my soul, not only will I miss heaven, but I will be condemned by my transgressions to the torment of hell. Hear the description by the word of God of hell. "Where the worm never dies." "They shall burn day and night forever, in the lake that burneth with fire and brimstone." "There shall be wailing

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and gnashing of teeth." "It is a fearful thing to fall in the hands of the living God." I know of no other way to describe it other than in the words of the Lord. Think of it! A burning, boiling, bubbling lake."

Have you ever stood before an open furnace and felt the blast of heat hit you in the face and at the same time felt the chill that runs up your backbone at the very thought of the possibility of falling into that furnace. Think of torments in hell! Is the price you are taking for your soul worth all this? But it will not be just for a day or a year but it will be forever and ever. The apostle Paul said in second Thess. 1 and 9, "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." The word of God said, "They shall burn both day and night forever and ever." I do not know how long that is but I know no matter what price I take for my soul, whether it is pride, prejudice, honor or money, it is no bargain.

My friends, I would do anything in my power to persuade you to obey the commands of the Lord. And I am pleading with all of my being, will you not leave man-made doctrines? Will you not leave pride and prejudice and make Christ the author of your eternal salvation by obeying him?

I want to appeal to those of you who are my brethren having obeyed the gospel of Christ but have brought reproach upon the blessed name, If you are seated there in your home, driving down the highway or wherever you may be, will you not resolve that today you will repent of your transgressions and disobedience. Those of you who have done things that have brought open reproach upon the Church and those of you who have said things and those of you who have forsaken the assembly of the saints and put at nought the sacrifice of Christ by your absence from the Lord's table, will you not awake and see your destiny, oh wandering brother? Is your soul worth no more than the price you are receiving? Will you not resolve to repent of these transgressions, confess your sins and pray that the Lord will forgive. John promised in I John 2 and 1, "My little children, these things write I unto you that ye may not sin. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:" "Not all earth's gold and silver can make a sinner whole. What shall it profit thee, o man, if thou shouldest lose thy soul?"

Financial Statement

JUNE, 1953

RECEIPTS:

Pledges	21,543.97
Contributions	5,488.35
Transcriptions	795.00
Tract Fund	48.50

Total receipts for June, 1953..... 27,875.82

\$86,953.38

EXPENDITURES:

Expenses:	
Tape recording	\$2,136.77
Publicity	
Mail Room expense	21.35
Stamps	249.23
Travel	883.67
Wages	2,757.73
Insurance	
Rent	150.00
Office Supplies	20.05
Printing	622.00
Utilities	17.65
Tel. & Tel.	306.42
Misc.	20.00
S. S. Taxes	32.64
Broadcasting	7,217.51
	<u>23,917.06</u>

Total expenses 31,134.57

Other Expenditures	
Furn. & Fixtures	90.00
S. S. & Income	
Tax withheld May	337.47
	<u>427.47</u>
	31,562.04

Loss:	
S. S. & Income Tax withheld in June	334.19
Increase in accounts payable	3,659.92
	<u>3,994.11</u>

Total expenditures for June, 1953..... 27,567.93

Receipts exceed expenditures 307.89

HERALD OF TRUTH
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